



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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|---|--|
| <p>1. <i>Alif Lam Ra</i>²³²⁸ (<i>this is</i>) a Book^x, <i>uhkemat</i>²³²⁹ (<i>had been sanctioned and not subsequently abrogated</i>)^w its^x <i>Aya'te</i>^w (<i>Qur'anic statements</i>); afterwards (<i>had-been</i>) expounded^w from <i>ladon</i>²³³⁰ (<i>directly and possessively</i>) <i>Hakeemen</i>²³³¹ (<i>infinite hekma</i>²³³² Possessor), Proficient.</p> | <p>الرَّ كِتَبٌ أَحْكَمْتُ ءَايَتُهُ ثُمَّ
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾</p> |
| <p>2. That let-not worship you^z except Allah; verily I am for you^b from Him <i>natheeron</i> (<i>iterative warner</i>) and a <i>basheeron</i>²³³³ (<i>an iterative teller of pleasant tiding</i>).</p> | <p>أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِّنْهُ
نَذِيرٌ وَبَشِيرٌ ﴿٢﴾</p> |
| <p>3. And that <i>istaghfero</i>²³³⁴ (<i>let-seeek forgiveness you</i>^z) yourⁿ Lord; afterwards you^z repent to Him, <i>youtatteao</i> ([He] <i>let relish the transitory worldly delights for</i>) you^b <i>mata'an</i>²³³⁵ (<i>resource for a transitory worldly delight</i>) <i>hasanan</i>: (<i>desirable and delighting</i>) to <i>ajalen</i>²³³⁶ (<i>term-limit</i>) <i>musamma</i>²³³⁷ (<i>that which is designated and/or named</i>); and <i>yona'tey</i> ([He] <i>accords/allots</i>) every munificence possessor His munificence; and <i>en</i> (<i>if</i>) diverted you^z²³³⁸ so verily I fear/know²³³⁹ (<i>to befall</i>) on you^z a torment (<i>of</i>) a day big.</p> | <p>وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتْنَعًا حَسَنًا إِلَىٰ أَجَلٍ
مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ
فَضْلَهُ وَإِنْ تَوَلَّوْا فَلَنِي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾</p> |
| <p>4. To Allah (<i>is</i>) yourⁿ return; and He (<i>is</i>) over every thing Omnipotent.</p> | <p>إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٤﴾</p> |
| <p>5. Lo! Verily they, fold they^z their chests to <i>yastakhfo</i>²³⁴⁰ (<i>affirmably conceal they</i>^z) from him/Him;²³⁴¹ ha, when <i>yastaghshawna</i> (<i>affirmably overlay they</i>^z) their garments,</p> | <p>أَلَا إِنَّهُمْ يَنْتُونْ صُدُورَهُمْ لِيَسْتَخْفُوا
مِنْهُ ؕ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ</p> |

²³²⁸ See the *Lexicon* attached to this *Translation* for commentary on this!

²³²⁹ The word “أَحْكَمْتُ” is passively constructed word, meaning: they were *sanctioned*, i.e. they were *not* subsequently *modified*!

²³³⁰ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “*directly and possessively*” seems to indicate such closeness! See *اللسان*!

²³³¹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”

²³³² See the *Lexicon* attached to this *Translation* for “*hekma*”

²³³³ The word “*basheeron*” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent!

²³³⁴ The word “إِسْتَغْفِرُوا” = “اطْلُبُوا الْغُفْرَانَ” = “*let-seeek forgiveness you*!” In English there is *no* *seemly* way to say: “إِسْتَغْفِرُوا” *per se*! So I settled for saying: “*let-seeek forgiveness you*!”

²³³⁵ The word “مَتْنَعٌ” = “*mata'an*” is rooted in the word “مَتَعَ” with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

²³³⁶ The word “الْأَجَلُ” means *term-limit*, see *اللسان*!

²³³⁷ The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

²³³⁸ The word “تَوَلَّوْا” say The *Qur'an commentators* is really “تَوَلَّوْا” omitted is one of the two successive “تَ” in such a case the *implication* is that, you^s say: verily I fear/know.....”

²³³⁹ Linguistically the word “خَفَّتْ” carries *dual* meanings: (1) [I] *feared* and (2) [I] *knew*! Both could apply!

²³⁴⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

²³⁴¹ The pronoun “هـ” in the word “مِنْهُ” some say refers to *Mohammad (SAWS)* because when he passes by the hypocrites they *bend their chest and cover their faces to conceal their identity from him*. However, some others say the pronoun “هـ” refers to *Allah*! See *احمد الحلبي*، الذر المصون، لـ احمد الحلبي. It seems to me *more* to *Mohammad (SAWS)*, as nothing is concealable from *Allah (SWT)*!

[He] knows what they^z conceal and what they^z disclose; verily He (*is*) Omniscient by the chests' possession.

يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

6. And not of *dabba'ten*^{w2342} (*she-moving-creature*), in the Earth^w except on Allah (*is*) its^w *rez'qa*^x (*provision-/victuals-for sustenance*)^x and [He] knows its^w *mustagarra*^x (*long-term-abode/ultimate realization*)^x and its^w storage,^{x2343} all (*are*) in a book manifest.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٧﴾

7. And He Who created the Heavens^w and the Earth^w in six days^x and [was] His *Arsho*^{x2344} (*Throne of Kingship*)^x over the water, to essay you^b [He]: which^x (*of*) you^b (*is*) excellenter a work^x; and *la'en* (*indeed if*) you^g said: verily you^b (*are*) *mub'otboona*²³⁴⁵ (*ones to be resurrected*) after death, surely assuredly²³⁴⁶ say who^r disbelieved they^z: *en* (*not*) this except a magic manifest.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾

8. And *la'en* (*indeed if*) We delayed *a'n* (*off*) them the torment to *ummaton*^{w2347} (*period*)^w *ma'adodatan*^{w2348} (*short/countable*)^w verily assuredly²³⁴⁹ say they^z what imprisons it^{x2350}; lo, day [*it*]^x comes (*to*) them (*is*) not *massroofan* (*that which is being diverted*) *a'n* them; and *haqa* (*deservedly besieged*) by them what they^z were by it^x *yastah'zeona* (*affirmably jest/jest they*).²³⁵¹

وَلَئِنْ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسٌ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٩﴾

9. And *la'en* (*indeed if*) We (*caused*) the mankind (*to*) taste from Us a mercy^w afterwards We wrested it^w from him, verily he (*is*) surely *ya'oson* (*iteratively despairful*), *kafooron*²³⁵¹ (*multitudinously ingrate*).

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ كَفُورٌ ﴿١٠﴾

10. And *la'en* (*indeed if*) We (*caused*) him (*to*) taste a boon^{w2352} after a misery^w touched^w/betided^w him, surely assuredly²³⁵³ says [*he*]: went away the misdeeds^w *a'n* (*off*) me; verily he surely (*is*) a reveler/rejoicer/prideful.

وَلَئِنْ أَذَقْنَاهُ نِعَمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١١﴾

11. Except whom^r *ssabaro* (*they*^z *held on patiently*) and they^z worked the righteous-works^w those for them (*are*) forgiveness^w and a big remuneration.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

12. So *la'alla* (*craving currently unavailable deed that, perhaps*)

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ

²³⁴² For lack of a better term I chose a “*she-moving-creature*” for “*دابة*” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

²³⁴³ Its storage is where it is *buried* or it *remains* after its death!

²³⁴⁴ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

²³⁴⁵ The word “*mub'otboon*”=is a *masculine plural objective noun* for which there is *no* English equivalent!

²³⁴⁶ The word “*assuredly*” is here used to *intensify* the word “say” as in Arabic it is “*يقولن*”

²³⁴⁷ The word “*أمة*” has more than a *dozen* different meanings, among them a *period*! See *الهادي*!

²³⁴⁸ The pronoun “*هـ*” in the word “*معدودة*” refers to “*أمة*”= “*while*” which is a *feminine* gender, so its reference must be *feminized*! Hence, *w*!

²³⁴⁹ The “*ل*” in “*يقولن*” is a *juratory* “*ل*”= “*القسم*” amounting to= “*التأكيد*”, i.e. *affirmation*, expressed by “*assuredly*”!

²³⁵⁰ The first “*it* *w*” in this *Ayah* refers to the “*while*” (*أمة*) a *feminine* gender, the second “*it* *x*” refers to “*torment*” (*العذاب*) a *masculine* gender!

²³⁵¹ The word “*كفور*” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a *multitudinous ingrate*!

²³⁵² See the *Lexicon* attached to this *Translation* for “*na'ama*”=“*ne'amah*”= (“*boon*”)!

²³⁵³ See footnote 2317 above regarding “*القسم*”

you^g (are) leaving/leaver-(of) some (of) what (is being) revealed²³⁵⁴ to you^g and dha'egon²³⁵⁵ (temporarily constrained) by it^x your^t chest that they^z say: lawla (why have not been) descended on him a treasure or came with him an angel; verily only you^s (are) natheeron (iterative warner) and Allah over every thing (is) Custodian.

إِلَيْكَ وَضَاقُ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٦﴾

13. Or say they^z: iftrabo([he] crafted it^x as a lie for fraudulent end); let-say[you^s]: then oto (let-produce/bring forth you^z) by ten Suwaren^w (Qur'an Subdivisions) ^w mustaraya'ten (crafted lies for fraudulent ends)^w like it^x and let-summon you^z whom^t you^z could of lesser than/without Allah, en(if) you^c were ssadeqeena (always truth enforcers).

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَتٍ وَادْعُوا مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٧﴾

14. So ellam (if not) yestajeebo²³⁵⁶ (they^z compliantly-answer) for you^b then let know you^z that only (it^x) (had been) descended by Allah's knowledge and that no an elaba (a deity) except Him; so are you^f Muslims²³⁵⁷.

فَالْمَرْسَلِجِيُوكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَتْتُمْ مُسْلِمُونَ ﴿٦٨﴾

15. Whoever [he] was wanting the life^w (of) the world^w and its^w adornment^w [We] fulfill²³⁵⁸ to them their works in it^w; and they (are) in it^w not (to be) diminished-/undervalued²³⁵⁹.

مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿٦٩﴾

16. Those who^t (are) not for them in the Hereafter^w except The Fire^w and miscarried what ssana'ao²³⁶⁰ (carefully-crafted they^z) in it^w²³⁶¹ and (is) a falsehood^x what they^z were working.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلَ مَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

17. Is then who^p [he] [was] on an evidence^w from his Lord, and follows/recites²³⁶² him/it^x²³⁶³ a witnesser-/testifier²³⁶⁴ from Him, and of before him/it^x Mosa's (Moses') book (distinctly)²³⁶⁵: principal and mercy^w; those they^z believe by him/it^x and whoever disbelieves

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ

²³⁵⁴ The word “الوحي” in “يُوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

²³⁵⁵ It is stated in دار الثقافة المصرية-القاهرة، 1411هـ حسين بن أبي العز الهمداني الفريد في إعراب القرآن that “dha'eq”=“ضائق” is used instead of “dha'yegon”=“ضيق” because “dha'egon”=“ضائق” indicates a transitory condition!

²³⁵⁶ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered! See الهادي!

²³⁵⁷ That is became submitters, surrenderers to Allah!

²³⁵⁸ The word “توف” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “توف” means endeavor and gather the last part of an obligation to fully fulfill it!

²³⁵⁹ The word “بخس” in “يُبْخَسُونَ” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

²³⁶⁰ The word “صنعوا” is rooted in the verb “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

²³⁶¹ That is in this world!

²³⁶² The Arabic word used is “يتلو” which could mean either (1) recites, or (2) succeeds or follows!

²³⁶³ The pronoun “ه” in “يتلوه” and “منه” could refer to (1) the “evidence,” or (2) The Qur'an, in which case “recites” refers to the Prophet or the Arch Angel Geranial! See الدر المصون، لـ أحمد الحلبي!

²³⁶⁴ This “witnesser/testifier” could mean, and Allah knows best, Arch Angel Genial, who follows the aforementioned evidence or recites The Qur'an to Mohammad (SAWS).

²³⁶⁵ The word “إماما” has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions! For distinction seems to me more applicable!

²³³⁴ Tako=ta'kon, shortened for resoluteness and assertiveness.

[be] by him/it^x of the parties then The Fire^w (is) his appointment; so let not *take*²³⁶⁶ ([you^s] be) in dubitancy^{w2367} of it^x; verily it^x (is) the right^x from your^t Lord [and,] but most the mankind not believe they^z.

فَالنَّارُ مَوْعِدُهُ ۖ فَلَا تَكُ فِي مَرِيَّةٍ
مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٧﴾

18. And who^a (is) wronger²³⁶⁸ than who^p *iftra* ([be]crafted a lie for fraudulent end) on Allah an untruth; those (are to be) exhibited they^z on²³⁶⁹ their Lord and say the witnesses²³⁷⁰: these, (are) who^r lied they^z on their Lord; Lo! Allah's curse (is) on the *dha'lemeenda*²³⁷¹ (injustice-doers).

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ
رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ
الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٨﴾

19. Who^r they^z repel a'n (off) Allah's path, and *yabghonaha* (they^z earnestly-quest it^w) crookedly, and they (are) by the Hereafter^w they (are) disbelievers.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ ﴿٩﴾

20. Those not (had been) weakeners/enfeeblers in the Earth^w and not [was] for them of lesser than/-without Allah of *aw'leyaa*²³⁷² (guardians/allies); (to be) doubled for them the torment, they^z were not bearing the hearing and they^z were not sighting-/discerning.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي
الْأَرْضِ ۖ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ
مِنْ أَوْلِيَاءَ يَضْعَفُ لَهُمُ الْعَذَابُ
مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا
كَانُوا يُبْصِرُونَ ﴿١٠﴾

21. Those, who^r lost they^z their selves^w and strayed a'n (regarding) them what they^z were *yastarona* (they^z craft a lie for fraudulent end).

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١١﴾

22. *La'jaram*²³⁷³ (inevitably-right) that they, in the Hereafter,^w they (are) the *akhsarona* (losers-most).

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْأَخْسَرُونَ ﴿١٢﴾

23. Verily who^r believed they^z and worked they^z the righteous-works^w and *akhbato*²³⁷⁴ (quieted-submissively they^z) to their Lord, those (are) the Paradise's^w companions they (are) in it^w immortals.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَخْتَبُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٣﴾

24. A parable/example(of) the bi-teams (is) like the blind and the deaf and the *Ba'sseere* (keen: seer/overall evaluator of the facts and their possible consequences) and the *Samee'ey*²³⁷⁵ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer) do *yastaweya'ne* (the twain equal/ even) a parable/example; do then not you^z reminisce.

• مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ
يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿١٤﴾

25. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people: verily I am for you^b

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

²³⁶⁷ The word “مرية” strictly linguistically speaking, is “الشك و الجدل” See التاج و الهادي، و اللسان، Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself!

²³⁶⁸ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “اظلم”=“wronger!”

²³⁶⁹ It is important to note here that “على”=“on,” is adverb of time/ place, i.e. circumstantial, state or condition! See المعنى!

²³⁷⁰ The word “witnesses” = “الأشهاد” could also mean “the Prophets,” according to some! See اللسان!

²³⁷¹ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

²³⁷² The word “أولياء” could also mean, among them: protector, friend!

²³⁷³ The word “لا جرم” means inevitable-rightly! See التاج! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly”= inevitably right!

²³⁷⁴ The word “اخبثوا”=“akhbato,” is rooted in “خبت” meaning: quieted and submitted! As the “المخبتين” = “الذين سكنا و تواضعوا” see البصائر! Hence, quieted and submitted i.e. for their Lord!

²³⁷⁵ See the Lexicon attached to this Translation for this multi-meaning word = “المسمع”!

natheeron (iterative warner) manifest.

26. That not you^z worship except Allah; verily I fear/-know²³⁷⁶ (to fall) on you^z a torment (of) a painful day.
27. Then said the chiefs, who^r disbelieved they^z of his people: not we see you^g except a human like us; and not we see *ettaba'aka* (closely-followed you^g) except whom^r they (are) our lows by first/apparent opinion-/thought; and not we see for you^b on us of a munificence^x rather we presume you^b (are) liars.
28. Said [he]: O, my people, did you^c see *en* (if) I [was]/were on an evidence^w from my Lord and *aa'taney* ([He] accorded/gave me) a mercy^w from *ende* (by munificence of/by Rule of) Him and (had been) obscured^w on you^b do we obligate you^b (to) it^w while you^f (are) for it^w dislikers.
29. And O, my people: not [I] ask you^b on it^{x2377} a possession; *en* (not) my remuneration except on Allah, and I am not sure an ouster (of) whom^r believed they^z; verily they (are) their Lord's meters; [and, but] I see you^b a people *tajhaloon*²³⁷⁸ (you act ignorantly or incorrectly).
30. And O, my people: who^a (shall) succor me of Allah *en* (if) I ousted them; do then not you^z reminisce.
31. And not [I] say for you^b I have Allah's treasures and not [I] know the invisible and not [I] say that I am an angel and not [I] say for whom^r disdain yourⁿ eyes, never Allah *you'atey* (accords/gives) them *khayran* (desirables/possessions/goodness), Allah (is) knowinger by what (is) in their selves^w, verily I then surely of the *dha'lemeena*²³⁷⁹ (injustice-doers).
32. Said they^z: O, *Noobo* (Noah) *qad* (already and affirmatively) you^g disputed us and you^g swelled our disputation, so *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us *en* (if) you^g were of the *ssa'dequeena* (always-truth-enforcers).
33. Said [he]: verily only *ya'atee*^x (betides/eventuate)^x you^b by it^x Allah if [He] wills and not you^f (are) surely weakeners/enfeeblers.
34. And not benefits you^z my *noss'h*²³⁸⁰ (sincere-counsel) *en* (if) I wanted to *an'ssa'ho* (sincerely-counsel) for you^b *en*

إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٧﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرُكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرُكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِإِدْبَارِ الْأَرْأَى وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٨﴾

قَالَ يَنْقُومُ آرَاءُيُمْ إِنْ كُنْتُمْ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَعَازَنِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنْزَلْنَاهُ فُتُورًا وَأَنْتُمْ لَهَا كَاِرْهُونَ ﴿٢٩﴾

وَيَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْتَقُوا رَبَّهُمْ وَلِيَكْفَى أَنْزَكُمْ قَوْمًا جَاهِلُونَ ﴿٣٠﴾

وَيَنْقُومُ مِنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُمْ أَفَلَا تَذَكَّرُونَ ﴿٣١﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمَرْتُ الظَّالِمِينَ ﴿٣٢﴾

قَالُوا يَنْصُوحٌ قَدْ جَدَلْنَا فَاكْثَرْتَ جَدَلَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٣﴾

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٤﴾

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ

²³⁷⁶ Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

²³⁷⁷ The pronoun “هـ” in “عليه” possibly refers to his: (1) warning^x or religion^x or announcement^{xl} See الدّر المصون، لـ أحمد الحلبي

²³⁷⁸ The word “تجاهلون”=“tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct!

²³⁷⁹ The “ظالمين”=“the injustice-doers,” as “الظلم”=“injustice!” See the Lexicon attached to this Translation!

²³⁸⁰ The word “نصح” in “نصحي” in Arabic defines and implies more than its English supposed equivalent “advised!” The Arabic “نصح”=“أخلص القول فيما فيه الخير للمنصوح” i.e. he sincerely-counseled or genuinely-opined

[was] Allah wanting to *youghweykom*²³⁸¹ ([He]: *causes indulgent straying of and so disappointment to you*^z); He (is) yourⁿ Lord and to Him (to be) returned you^z.

أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿١٦﴾

35. Or they^z say: *iftrabo* ([he] *crafted it*^s as a lie for fraudulent end); let-say [you^s]: *en(if) iftaraytobo* (I *crafted it*^s as lie for fraudulent end) then on me (is) my crime and I (am) a disclaimant/absolver²³⁸² (of myself) of what toj^r remona²³⁸³ (crime-(commit you^r)).

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تَجْرُمُونَ ﴿١٧﴾

36. And (had been) revealed²³⁸⁴ to Noohen (Noah), verily it^{x2385}: never believe of your^t people except who^p [he] *qad* (already and affirmatively) believed; so let-not anguish/sorrow [you^s] by what they^z were doing.

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَتَّبِعِنَّ بِمَا كَانُوا يَفْعَلُونَ ﴿١٨﴾

37. And *issna'a*²³⁸⁶ (let-carefully craft [you^r]) the *folka* (Ark), by Our Eyes and Our revelation; and let-not address Me [you^s] in whom^r *dhalamo*²³⁸⁷ (they^z wronged); verily they are *mugbraghoona*²³⁸⁸ (they who are to be drowned).

وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحَيْنَا وَلَا تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿١٩﴾

38. And *yassna'o*²³⁸⁹ ([he] *carefully-crafts*) the *folka* (Ark) and every-when passed by him chiefs of his people, they^z scoffed of him; said [he]: *en(if)* you^z scoff of us, verily we (are) scoffing of you^b like you^z scoff.

وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٢٠﴾

39. So will know you^z (to) whom^p *ya'atey* (comes to) him a torment disgracing him and betides/legitimizes on him a sustainer torment.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٢١﴾

40. Until if came Our command and *fara* (*gushed-forth*) the oven, said We: let-load [you^s] in it^w of each a pair²³⁹⁰ (male and female) two and your^t family^w except whom^p preceded on him the say and who^p [he] believed; and not believed with him except a few.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٢٢﴾

41. And said [he]: let-embark you^z in it^w by Allah's name, its^w course and its^w anchorage; verily my

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ

the advisee as to what is best for him! However, in English the words “counseled” or “advised” mean simply given *opinion* (presumably, not necessarily) as to the best course of action the *advisee* should take or do! Hence, the *qualifying* word “sincerely” is necessary to manifest the *distinction*!

²³⁸¹ The word “غوى” in “يغويكم” = “إيهكم في الضلال وخاب”، so he: *indulgently strayed and was disappointed*! See اللسان!

²³⁸² The word “بريء” or “على وزن فاعل” means “فاعل” or “بمعنى فاعل”. In this case, “فاعل” masculine, singular noun! Thus, “disclaimant” in the sense of he (the Prophet, SAWS) *disclaims* (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!

²³⁸³ The words “تجرمون” unfortunately there is no English correspondent! Hence I say for “تجرمون”: *you crime-commit*!

²³⁸⁴ See footnote 2146 above regarding *reveal*!

²³⁸⁵ This “It” refers the *truth of the matter*, a masculine gender in Arabic!

²³⁸⁶ The word “اصنع” is rooted in the verb “صنع” which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal!

²³⁸⁷ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”!

²³⁸⁸ The word “mugbraghoon” is *masculine, plural objective noun*, for which there is no English equivalent, meaning they who are to be drowned!

²³⁸⁹ See footnote 2354 above regarding “اصنع”!

²³⁹⁰ That is a male and a female!

Lord (*is*) surely *Ghafooron* (iterative Forgive),
Raheemon (iterative mercy Giver).

مَجْرَلَهَا وَمُرْسَلَهَا إِنَّ نَبِيَّ لَغَفُورٌ
 رَحِيمٌ ﴿٤١﴾

42. And she runs ^w by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son²³⁹¹ let-embark [*you*^s] with us and let-not be [*you*^s] with the disbelievers.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ
 وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزَلٍ
 يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

43. Said [*he*]: I shall lodge/retreat to a mountain (*to*) safeguard me from the water; said [*he*]: no safeguard today of Allah's command, except whom^p *rahema*²³⁹² ([*He*] *had mercy-given*); and interposed between them both the surge, so [*he*] [was] of the *mughragheena* (*they who were drowned*).

قَالَ سَآوَىٰ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالٌ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

44. And (*had been*) said: O, Earth^w let swallow [*you*^r] your^y water; and O, Heaven^w let-withhold [*you*^r] (*your^y rain*); and (*had been*) imbibed the water and the matter (*had been*) finished; and it^w (*the Ark^w*) set-she^y ²³⁹³ on the *Judey* (*mount*) and (*had been*) said: away for the people, the *dha'lemeena*²³⁹⁴ (*injustice-doers*).

وَقِيلَ يَتَاَرْضُ ابْلَعِي مَاءَكَ وَيَسْمَاءُ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودَىٰ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

45. And called *Noohon* (*Noah*) his Lord; so said [*he*]: (O), my Lord, verily my son (*is*) of my family and truly Your^t promise (*is*) the right and You^s (*are*) the wisest²³⁹⁵ (*of*) the rulers.

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِن أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾

46. Said [*He*]: O, *Nooho* (*Noah*) verily he (*is*) not of your^t family^w; verily he (*is*) other than a righteous work; so let-not [*you*^s] ask Me what not for you^s by it^x a knowledge; verily I admonish/exhort you^s to [*you*^s] be of the *jabileena*²³⁹⁶ (*they who act ignorantly or incorrectly*).

قَالَ يَنْتُوخُ إِنَّهُ لَيْسَ مِن أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

47. Said [*he*]: O, my Lord, verily I refuge by You^s that [*I*] ask You^s what not for me by it^x knowledge; and *en* (*if*) not²³⁹⁷ [*You*^s] forgive for me and *tarhamney* ([*You*^s] *mercy-give me*) I (*shall*) be of the losers.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

²³⁹¹ The word “يَبْنِي” is the diminutive of son, said as an *endearment* to a beloved son!

²³⁹² The word “رَحْمَةً” = “mercy” in Arabic “رَحْمَةً” is *unlike* its English equivalent, in that “رَحْمَةً” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “perhaps You mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps You mercied*,” which cannot be said in correct English, as there is no such word as “mercied!”

²³⁹³ That is *came-to-rest*!

²³⁹⁴ The “ظَالِمِينَ” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

²³⁹⁵ The word “أَحْكَمُ” has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His “rule” would be the *wisest* and *best* possible ruling!

²³⁹⁶ The word “جَاهِلِينَ” = “jabileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to reality, (3) *did* some thing *not correct*! So the “jabiloona” are *they who act ignorantly or incorrectly*!

²³⁹⁷ The colon (:) here is intended to shoe that the word “not” applies to *both* (1) forgive for me *and* give me mercy, in other words: *not* forgive for me and *not* give me mercy!

48. (Had been) said: O, Nooho (Noah) ebbett (let-immigrate-/emigrate/dwell [you^s]) by peace from Us and blessings^{w2398} on you^g and on *umammen^w* (Allah's creatures)^w of whom^r (are) with you^g; and *umamum^w* shall *numatte'aohum* ([We] let them relish the transitory worldly delight); afterwards touches them from Us a painful torment.
49. *Telka^w* (she-that-afar-it^w/those^w) (are) of the invisible *an'ba'e²³⁹⁹* (significant-and-availing-news) reveal²⁴⁰⁰ it^w [We] to you^g not you^g were, knowing it^w you^s and nor your^t people of before this^x; so *issber* (let-hold on patiently you^s), verily the consequence^w (is) for the *muttaqeena* (reverential guarders against Allah's displeasure).
50. And to *Aaden²⁴⁰¹* their brother Hoodan (Heber) said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him, *en(not)* you^f (are) except *mufta'rona* (crafter of lies for fraudulent end).
51. O, my people: not [I] ask you^b on it^x a remuneration, not my remuneration except on Who *fattara* ([He] had innately-perfectly-originated) me, do then not cerebrate you^z.
52. And O, my people: *istaghfero²⁴⁰²* (let-seek forgiveness you^z) (from) yourⁿ Lord; afterwards let-you^z repent to Him, [He] sends the Heaven^w on you^b abundantly (showering) and [He] augments you^b strength to yourⁿ strength; and let-not divert you^z (as) criminals.
53. Said they^z: O, Hoodo (Hebert), not came you^g (to) us by an evidence^w; and not we, surely (are) leavers/-leaving our deities^w because²⁴⁰³ (of) your^t say; and not we (are) for you^g surely believers.
54. *En(not)* [we] say except possessed you^g some (of) our deities^w by an ill; said [he]: verily I *ush'bedo* ([I] cite for a witness) Allah and let-witness you^z truly I am a disclaimant/absolver (of myself) of what you^z partner (with Allah).
55. Of lesser than/without Him, so let-scheme (against) me you^z together; afterwards let-not you^z

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا
وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ
مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ
يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا
إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا
قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ
الْعُقُوبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يٰقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ
غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾
يٰقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ
أَجَرْتُمْ إِلَّا عَلَى الَّذِي فَطَرَنِي
أَفَلَا تَعْقِلُونَ ﴿٥١﴾

وَيٰقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مَحْرُومِينَ ﴿٥٢﴾

قَالُوا يٰهَودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا
نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ
وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا
بُسُوًّا قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ

²³⁹⁸ The word “بركة” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness!”

²³⁹⁹ For the Arabic word “anaba’a”= the plural for “نبأ” for which there is no English equivalent! As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news! Its avail is its useful knowledge! And (3) to denote the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “significant-and-availing-news,” as the word “news” per se is very inadequate to convey the أنباء! Clearly the word “tiding”= “خبر” is unfit, as it primarily denotes simple “information,” and “نبأ” denotes and connotes more momentous knowledge! See الراغب!

²⁴⁰⁰ See footnote 2146 above regarding reveal!

²⁴⁰¹ Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name!

*There is “تضرؤته”, as here, where the crimes were multiples, as each person committed his/her own crime towards Allah; and “تضرؤة” as in S9:39, the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign)!

²⁴⁰² The word “استغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness!” In English there is no seemly way to say: “استغفروا” per se! So I settled for saying: “[you] seek forgiveness!”

²⁴⁰³ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن!

reprieve [me].

56. Verily I (*had*) trusted on Allah, my Lord and yourⁿ Lord, not of a *dabba'ten*²⁴⁰⁴ (*she-moving-creature*) excep He (*is*) taker by its^w forelock²⁴⁰⁵; verily my Lord (*is*) on/over *Sseratten* (*road/way*) straight.

57. *En* (*if*) then you^z diverted²⁴⁰⁶, then *qad* (*already and affirmatively*) I communicated what I (*had been*) sent by [it^x] to you^b; and *yastakblef* ([He] *affirmably makes vicegerents*) my Lord, a people other than you^b and not *tadborronabo** (*harm Him you^z by yourⁿ various crimes*) a thing; verily my Lord over everything (*is*) *haseedhon*²⁴⁰⁷ (*iterative keeper-up*).

58. And *lamma* (*when/whence*) came Our command, *najjayna* (*iteratively delivered We*) Hoodan (*Heber*) and whom^r believed they^z with him by a mercy^w from Us; and *najjaynahum* (*We iteratively delivered them*) from a harsh torment.

59. And *telka*^w (*she-that-afar-it^w / those^w*) (*are*) *Aadon*, rejected they^z by their Lord's *Aya'te*^w (*miracles/signs/proofs*) and disobeyed they^z His messengers, and *ettaqba'ao* (*closely-followed they^z*) command (*of*) every *jabbaren* (*vigorous compeller/ ever contumacious stubborn*) stubborn-/perverse²⁴⁰⁸.

60. And they^z (*had been*) followed in this world^w (*by*) a curse^w and [too] The *Qeyamatey's*^w (*Judgment's*) Day^x; Lo! Verily *Aadan* disbelieved their Lord; Lo! Away for *Aaden*, Hood's (*Heber's*) people.

61. And to *Thamuda*,²⁴⁰⁹ their brother *Sa'liban* (*Methuselah*) said [he]: O, my people, let-worship you^z Allah, not for you^b of an *elahen* (*a deity*) other than Him; He established you^z from the Earth^w and *ista'amarakum*²⁴¹⁰ ([He] *made you^b cause of development*) in it^w; ao *istaghfero*²⁴¹¹ (*let-seeek forgiveness you^z*) (*of*) Him, afterwards let-repent you^z to Him; verily my Lord (*is*) near Responder [He].

62. Said they^z: O, *Ssalibo* (*Methuselah*) *qad* (*already and affirmatively*) you^g were in us *marjuwan*²⁴¹² (*man of*

لَا تَنْظُرُونَ ﴿٦٥﴾

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ﴿٦٦﴾ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٧﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿٦٨﴾

وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَحْنُ مِنْهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٦٩﴾

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٧٠﴾

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٧١﴾

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوَبُّوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٧٢﴾

قَالُوا يَنْصَلِحْ قَدْ كُنْتَ فِينَا

²⁴⁰⁴ For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

²⁴⁰⁵ The expression “*taker of its forelock*” is a lofty Arabic tongue metaphor meaning over powering it in full!

²⁴⁰⁶ The various linguists and Qur'an commentators say: “*تَوَلَّوْا*” is really “*تَتَوَلَّوْا*” then the two “*ت*” were incorporated into *one*, rendering it “*تَوَلَّوْا*” And according to some reading “*تَوَلَّوْا*” that is with a “*ت*” with a “*dhamma*” on it and the “*ل*” with a “*dahamma*” on it too! See *الدر المصون، ل احمد الحلبي والتاج*!

²⁴⁰⁷ The word “*حَفِيظٌ*” is rooted in “*حَفَظَ*” = “*kept-up*” not just “*kept*, or *maintained*,” or even “*guarded*!” Merriam Webster's Dictionary puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)* (although he was small he could keep up with the larger boys in sports)!” (*Emphasis is added*)!

²⁴⁰⁸ The word “*عَنِيدٌ*” = “*perverse*” which is “*تَعَتٌ*” = *epithet*, in grammatical term “*adjective*” for “*jabbaren*!” See *إعراب القرآن، لمحمود صافي*!

²⁴⁰⁹ *Thamood* (an ancient Arabian tribe)

²⁴¹⁰ That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth!

²⁴¹¹ The word “*اسْتَغْفِرُوهُ*” = “*اطلبوا غفرانه*” = “[*you*] *seek his forgiveness*!” In English there is *no seemly way* to say: “*اسْتَغْفِرُوهُ*” *per se*! So I settled for saying: “[*you*] *seek His forgiveness*!”

²⁴¹² The word *marjuwan* in Hemyar's Tribe language means: *حقير* = low/mean/despicable/contemptible!

See *كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م*

promise, hoped for as a leader) before this²⁴¹³; do [you^s] forbid us to worship [we] what worshipped our fathers; and verily we (are) surely in a doubt of what [you^s] invite us to [it^x] suspect²⁴¹⁴.

63. Said [he]: O, my people, have you^c seen *en(if)* I [was] on an evidence^w from my Lord and *aa'taney* ([He] accorded/gave me) from Him a mercy^w then who^a [he] succors me of Allah *en* I disobeyed Him; then not you^z augment me other than a *takhseeren*²⁴¹⁵ (loss or ruin due to injudiciousness on my part).

64. And O, my people: this (is) Allah's she-camel for you^b an *Aya'tan*^w (miracle/sign/proof); so you^z let her eat in Allah's land^w and let-not you^z touch/betide her by an ill, then (shall) take you^b a torment near.

65. Then they^z hamstrung her so said [he]: *tamatta'ao* (you^z relish the temporary worldly delight) in yourⁿ home^w three days; *tha'leka* (he-afar-it/that) (is) a promise other than *makthooben* (not to be: confuted or falsified).

66. Then *lamma* (when/whence) came Our command *naijayna* (iteratively delivered We) *Ssa'liban* (Methusalah) and whom^p believed they^z with him by a mercy^w from Us, and from an ignominy (of) then-day; verily your^t Lord, He (is) The Strong The Mighty.

67. And took^x [he/it^x] whom^r *dbalamo*²⁴¹⁶ (who wronged they^z) the shriek^w then became they^z in their homes^w kneelers.

68. As if not flourished they^z in it^w; lo, verily *Thamooda*, they^z denied²⁴¹⁷/disbelieved their Lord; Lo! Away for *Thamooda*.

69. And *laqad* (verily, already and affirmatively) came^w Our messengers^x (to) *Ebraheema* (Abraham) by the *bushra*^w (a pleasing-tiding)^{w2418} said they^z: *salamon* (we say peace); said [he]: *salamon*²⁴¹⁹ (absolute/infinite peace); so *ma* (not but a while) waited [he] that came [he] by *haneedhen* (roasted in a pit and topped by rocks to get it well-cooked)

مَرْجُوا قَبْلَ هَذَا أَتَنْهَنَّا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٣﴾

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن لَّبِّي وَءَاتَنِي مِنْهُ رَحْمَةٌ فَمَنْ يُنصِرُنِي مِمَّا اللَّهُ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٤﴾

وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٥﴾

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٦﴾

فَلَمَّا جَاءَ أَمْرُنَا نَجِيًا صَاحِبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيٍ يُومِيذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٧﴾

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ ﴿٦٨﴾

كَانَ لَمْ يَغْنَوْا فِيهَا آلَا إِن تُمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّتُمُودٍ ﴿٦٩﴾

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٧٠﴾

²⁴¹³ That is the message he had proclaimed to his people!

²⁴¹⁴ The word “مريب” here is “نعت” = “adjective,” hence “suspect!” See إعراب القرآن، محمود صافي However the word “suspect” could fit for a noun or an adjective!

²⁴¹⁵ There are five different words to generally, although not precisely, mean “loss!” Thus: “تخسير، الخسران، الإخسار، الخسارة” Here “التخسير,” as so indicated!

²⁴¹⁶ See the Lexicon attached to this Translation for “ظالم” = “injustice-doer” and “ظلم” = “wronged!”

²⁴¹⁷ The word “كفروا” linguistically has many meanings: such as “denied” as in this *Ayah*, see في الظبري!

²⁴¹⁸ Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And “بُشْرَى” unlike its verbal conjugates, throughout The Qur’an always use it for the “*khayray*” (desirables, goodnesses, worthinesses)!

²⁴¹⁹ The word “salamon” is in the infinitive-noun mood versus “salaman” = objective noun mood! So “salamon” is of greater intensity! This goes well with Allah’s instructions, well stated by the *Ayah*: “And when (had been) greeted you^c by a greeting^w, then let-you^z greet by better than it^w or let-forthwith-return it^w you^z.” (s4:59)

calf^x.

70. Then *lamma* (*when/whence*) [*he*] saw their hands^w not reach to it^x [*he*] estranged (*that of*)²⁴²⁰ them and [*he*] conceived of them a *keheyfatan*^{w2421} (*circumstantial state-of-fear*)^w; said they^z: let-not fear [*you*^s], verily we (*have been*) sent to Lootten's (Lot's) people.
71. And his woman/wife standing-she^{y2422} so laughed-she^y so We *bashshara*²⁴²³ (*told pleasant tidings to*) her by *Is-haqa* (Isaac) and from beyond²⁴²⁴ *Is-haqa* (Isaac) *Ya'agooba* (Jacob).
72. Said she^z: O, woe, me²⁴²⁵; do [*I*] birth while I am *ajoozon* (*an aged-woman*) and this, my *ba'al* (*lord/owner/husband*) (*is*) *shaykhan* (*aged/ senile person*); verily this, surely (*is*) a thing, wonderment.
73. Said they^z: do you^y wonder from Allah's command; Allah's mercy^w and His blessings^w ²⁴²⁶ (*are*) on you^b the house's folks^w; verily He (*is*) *Hameedon*²⁴²⁷ (*iteratively praised, multitudinous praiser He*), Supreme.
74. So *lamma* (*when/whence*) went a'n (*off*) *Ebrabeema* (*Abraham*) the startle and came-she^y (*to*) him the *bushra*^w (*pleasing-tiding*)^{w2428} mutually disputes Us [*he*] in Lootten's (Lot's) people.
75. Verily *Ebrabeema* (*Abraham*) surely (*is*) a forbearer, *anwahon* (*iterative sigher*) *muneebon*²⁴²⁹ (*iterative returner-penitent*).
76. O, *Ebrabeemo* (*Abraham*): let- shun[*you*^s] a'n (*off*) this^x; verily it^{x2430} *qad* (*already and affirmatively*) came your^t Lord's command and verily they, a comer^x (*to*) them (*is*) a torment^x other than *mardooden* (*that which is to be ward off*).
77. And *lamma* (*when/whence*) came-she^y Our messengers^x (*to*) Loottan (Lot), [*he*] was) displeased²⁴³¹ by them

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
نَكَّرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَىٰ
قَوْمِ لُوطٍ

وَأَمْرَاتِهِ قَائِمَةً فَضَحِكَتْ
فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ
إِسْحَاقَ يَعْقُوبَ

قَالَتْ يَوَيْلَتِي ءَأَلِدُ وَأَنَا عَجُوزٌ
وهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا
لَشَيْءٌ عَجِيبٌ

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ
رَحِمْتُ اللَّهَ وَبَرَكْنَاهُ عَلَيْكُمْ أَهْلَ
الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ
الْبُشْرَىٰ يُجَنِّدُ لَنَا فِي قَوْمِ لُوطٍ

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

يَتَابَرَّهِمْ أَعْرَضَ عَنْ هَذَا إِنَّهُ
قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ
عَذَابٌ غَيْرُ مَرْدُودٍ

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ

²⁴²⁰ That is the fact that they were *not* interested to eat as his guests!

²⁴²¹ The word "*keheyfatan*" = "خِيفَةً" is a *noun* etymologically it is "خَوْفَةً" as if it is a *once*! Hence, it is a *circumstantial* "state-of-fear" for a *given situation*! See *تاج العروس* (S20:67) provides *strong support* for "خِيفَةً" as so stated, as the *Ayah* says: "So, [*he*] perceived in him a *keheyfatan* (*a circumstantial state-of-fear*) *Mosa* (Moses)!" Moses' *keheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses!

²⁴²² The word "*wife*" is clearly a *feminine* gender. And since "*standing*" is its *qualifier*, so it's likewise *feminized*. Hence is suffixed to standing, "standing-she"!

²⁴²³ See the *Lexicon* attached to this *Translation* for *bashshara*/*youbashsharo*/*mubasher* = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

²⁴²⁴ The word "وراء" means: (1) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدِرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ." (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (3) "ولد الولد" So, here (3) ولد الولد or *beyond* in its sense of *above reach of knowledge or experience* could also apply, as to the *importance* of (3)!

²⁴²⁵ Apparently the "الف" in "ياويلتنا" is "الف بدلا من ياء المتكلم" to mean "يا ويلتي" See *الدر المصون*، لـ السمين الحلبي!

²⁴²⁶ The word "بركة" the plural of which is "بركات" meaning: "multitudinous goodness and worthiness!"

²⁴²⁷ See the *Lexicon* attached to this *Translation* for this word, "*Hameed*" = "حميد" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

²⁴²⁸ See the *Lexicon* attached to this *Translation* regarding *bashshara* = ابشّر

²⁴²⁹ The word "منيب" from "أناب" means *iteratively returned penitent*! See *الراغب*!

²⁴³⁰ That is the right or the truth!

²⁴³¹ He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests!

and [be] straitened by them a *dhar'an*²⁴³² (*measure/-capacity/unease*) and said [be]: this^x (*is*) a day *asseebon*²⁴³³ (*arduously difficult*).

78. And came (to) him his people (*who had been*) rushed to him and of before they^z were working the misdeeds^w; said [be]: O, my people, these (*are*) my daughters they^y (*are*) *att'haro* (*more purging*) for you^b; so *ettaqo* (*let reverentially guard you*^z *not to displease*) Allah and let-not you^z disgrace me in my guests; is not of you^b a man-*raheedon*²⁴³⁴ (*mature discerner of situations and strict adherer to the right*).

79. Said they^z: *laqad* (*verily, already and affirmatively*) knew you^g not for us in your^t daughters of a right and verily you^g surely know what we want.

80. Said [be]: had that for me by you^z strength or [I] lodge/retreat to a hard force/clan²⁴³⁵.

81. Said they^z: O, *Lotto* (*Lott*) verily we (*are*) your^t Lord's messengers, never(*shall*) they^z reach to you^g; therefore *as're* (*let-[you*^s*] nocturnally-ambulate/travel*) by your^t family^w by a segment of the night and let not *yaltasit* (*side-glance*) of you^b *abadon*²⁴³⁶ (*lone/any-one*) except your^t woman/wife; verily it^{x2437} (*is*) betiding her, what betided them; verily their appointment (*is*) the morning; is not the morning surely near.

82. So *lamma* (*when/whence*) came Our command We made its^w top its^w bottom and *amttarna*²⁴³⁸ (*We ill-rained*) on it^w stones^{w2439} of *Sejjeelen* (*petrified clay*) *mandhooden* (*had been orderly tiered*).

83. *Mosanwamatan* (*marked*) *enda* (*by Rule of*) your^t Lord and not it^w of the *dha'lemeena*²⁴⁴⁰ (*injustice-doers*) surely far.

84. And to *Madyana* their brother *Shuaiban* said [be]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (*a deity*) other than Him, and let-not you^z diminish the measure and the balance; verily I see

يَوْمَ وَصَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفَوْرُهُتُوا لَا بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَى رُكْنٍ شَدِيدٍ ﴿٨٠﴾

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَبْنَا بِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَنِهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ ﴿٨٢﴾

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

وَالِإِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْفَوْرُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا

²⁴³² The expression “*straitened by them a measure*” is an Arabic *tongue* expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, by what way to protect “his guest!”

²⁴³³ The word “عَصِيبٌ” = *شديد عسير*, meaning *arduously difficult*

²⁴³⁴ See the *Lexicon* attached to this *Translation* for discussion of the word “الرشد” of which “رشيد” is a derivative!

²⁴³⁵ The expression “رُكْنٍ شَدِيدٍ” is based on the word “رُكْنٌ” meaning: (1) clan; (2) pillar; (3) force of supporters! He was *wishing to have a strong clan to support him*. However, in this case his “رُكْنٌ” = “pillar” and “supporter” was Allah through the angels!

²⁴³⁶ See the *Lexicon* attached to this *Translation* regarding “أحد”

²⁴³⁷ The “it” refers to the *right*, or the *truth of the matter*!

²⁴³⁸ In Arabic there is a *distinction* between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = *في الخير* and “أمطر” = *في الشر*. In this case “أمطر” is used! So for *lack* of “أمطر” in English, I chose ill-rained!

²⁴³⁹ The word “حجارة” translated as “stones” is plural of *multiplicity* versus plural of *paucity*!

²⁴⁴⁰ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

you^b by *khayren* (betterment/worthiness/goodness) and verily I fear/know²⁴⁴¹ (to fall) on you^z a torment (of) a besieging-/besetting day²⁴⁴².

85. And O, my people: let-fulfill²⁴⁴³ you^r the measure and the balance by the *qesstte*²⁴⁴⁴ (rendering absolute-justice post removal of injustice) and let-not diminish you^z the mankind their things and let-not you^z mischief²⁴⁴⁵ hardest in the Earth^w (as) corruptors.

86. Allah's remnant^{w2446} (is) *khayron* (choicer/superior-/worthier) for you^b en(if) you^c were believers; and I am not on you^b surely *haseedhen*²⁴⁴⁷ (iterative keeper-up).

87. Said they^z: O, *Shuaibo* does your^t Prayer^w command you^s that [we] leave what worship our fathers or that [we] do in our possessions what [we] want²⁴⁴⁸; Verily you^s (are) surely the forbearer²⁴⁴⁹ the *rasheedo* (discerner at maturity and strict adherer to what is right).

88. Said [he]: O, my people have you^z seen en(if) I [was] on evidence from my Lord and *razaqa* ([He] gave victuals for sustenance for) me from Him a *rez'qan*^x (provision-/victuals for sustenance)^x *hasanan*: (desirable and delighting) and not [I] want to oppose you^z to what [I] forbid you^b a'n (regarding) it^x; en (not) [I] want except the reform, whatever I could; and not my *tanfeeq* (harmony/success in my task/mission) except by Allah, on Him I trusted and to Him *oneebo*²⁴⁵⁰ ([I] iteratively return-penitent).

89. And O, my people: let not you^z assuredly offend (due to) my conflict (with you^z), to betide you^b like what betided *Noohen's* (Noah's) people or *Hooden's* (Heber's) people or *Ssa'liben's* (Methuselah's) people, and not *Lootten's* (Lott's) people of you^b (are) surely far.

الْمِكْيَالَ وَالْمِيزَانَ إِنِّي
أَرْزُقُكُمْ نَحْرًا وَلَنِي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ﴿٨٥﴾

وَيَقُومُوا أَوْفُوا الْمِكْيَالَ
وَالْمِيزَانَ بِالْقِسْطِ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا
تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٦﴾

بَقِيَتْ اللَّهُ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٧﴾

قَالُوا يَشْعِبُ أَصْلُوتُكَ تَأْمُرُكَ
أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ
نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ
لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٨﴾

قَالَ يَقُومُوا أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى
بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا
حَسَنًا وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى
مَا أَنْتَهُنَّكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا
إِلَّا صَالِحًا مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي
إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٩﴾

وَيَقُومُوا لَا تَجْرِمَنَّكُمْ شِقَاقِي أَنْ
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ
نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ
وَمَا قَوْمٌ لَوْطٍ مِنْكُمْ بَبَعِيدٍ

²⁴⁴¹ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

²⁴⁴² The word “محيط” could mean: “surround,” but since it is with respect to “torment” so besetting seems more suitable!

²⁴⁴³ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

²⁴⁴⁴ That is by scale no more and no less!

²⁴⁴⁵ The word “تعتوا” means to mischief multitudinously causing multitudinous or hardest corruption! See اللسان!

²⁴⁴⁶ That is, Allah's criteria of prescriptions and proscriptions, or that which is left for you after fulfilling your obligations to others.

²⁴⁴⁷ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) [although he was small he could keep up with the larger boys in sports]!” (Emphasis is added)!

²⁴⁴⁸ That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate!

²⁴⁴⁹ The word م الرشيدي لغة مدين بمعنى الأحق السفية، أنظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة 1946 م

²⁴⁵⁰ The word “أنيب” means I return time and again or again and again as penitent, refer to إناج العروس

90. And *istaghfero*²⁴⁵¹ (*let-seek forgiveness you^z*) yourⁿ Lord; afterwards let-repent you^z to Him; verily my Lord (*is*) *Rabeemon* (*iterative mercy Giver*), *Wadoodon* (*repetitive affection Giver*).

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ إِنَّ نَبِيَّ رَحِيمٍ وَدُودٌ ﴿٩٠﴾

91. Said they^z: O, *Shuaibo* [*we*] understand not much of what [*you^s*] say; and verily we surely see you^s [*in*] us weak; and *lawla* (*had it not been for*) your^t *rahitto*²⁴⁵² (*clan who are like us*) surely we (*would have*) stoned²⁴⁵³ you^s and you^s (*are*) not on us surely *azeezen* (*dear-/arduous/considerable*).

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا
مِمَّا تَقُولُ وَإِنَّا لَنَرُّكَ فِينَا
ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ
وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ ﴿٩١﴾

92. Said [*he*]: O, my people are my *rah'tte*²⁴⁵⁴ (*three and less than nine/clan*) *a'azzo* (*dearer/more: arduous/considerable*) on you^z than Allah; and *ittakbathto*²⁴⁵⁵ (*you^z took and presumed*) Him beyond²⁴⁵⁶ yourⁿ back²⁴⁵⁷; verily my Lord by what you^z work (*is*) *Surrounder*.

قَالَ يَنْقُومِ أَرْهَطِي أَغْرُ
عَلَيْكُمْ مِنْ اللَّهِ وَاتَّخَذْتُمُوهُ
وَرَاءَكُمْ ظَهْرِي إِنْ نَبِيَّ بَمَا
تَعْمَلُونَ خُيَاطٌ ﴿٩٢﴾

93. And O, my people let-work you^z over yourⁿ status, verily I am a worker; will know you^z whom^p a *ya'atee^x* (*betides/befalls*)^x him a torment^x disgracing him and who^p (*is*) a liar; and let-watch/observe you^z verily I am with you^z a *rageebon* (*observer/watcher*).

وَيَنْقُومِ أَعْمَلُوا عَلَى مَكَانَتِكُمْ
إِنِّي عَمِلٌ سَوْفَتَعْلَمُونَ مَنْ يَأْتِيهِ
عَذَابٌ مُخْتَرٍ وَمَنْ هُوَ كَذِبٌ
وَأَرْتَقِبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

94. And *lamma* (*when/whence*) came Our command *najjayna* (*We repetitively delivered*) *Shuaiban* and whom^r believed they^z with him by a mercy^w from Us; and took^w the shriek-she^y whom^r *dhalamo* (*they^z wronged*) then they^z became in their homes^w kneelers.

وَلَمَّا جَاءَ أَمْرُنَا خَيَّيْنَا شُعَيْبًا وَالَّذِينَ
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتْ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا
فِي دِيَارِهِمْ جِثْمِينَ ﴿٩٤﴾

95. As if not flourished they^z in it^w; Lo! Away for *Madhyana^w* like gone-she^y *Thamooda^w*.

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا
لِلْمَدِينِ كَمَا بَعْدَتْ ثُمُودُ ﴿٩٥﴾

96. And *laqad* (*verily, already and affirmatively*) We sent *Mosaa* (*Moses*) by Our *Aya'te^w* (*miracles/signs/proofs*) and an authority manifest.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
وَسُلْطَنٍ مُّبِينٍ ﴿٩٦﴾

97. To Pharaoh and his chiefs, then *ettaba'ao* (*closely-followed they^z*) Pharaoh's command and not Pharaoh's command surely *rasheeden* (*maturely discerners and adherers to the right*).

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا
أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ
فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

²⁴⁵¹ The word “إستغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness!” In English there is no seemly way to say: “إستغفروا” *per se*! So I settled for saying: “[you] seek forgiveness!”

²⁴⁵² The word “رَهْطٌ” means: (1) number of people between *three* and *nine* or *ten*; (2) *clan*; (3) *tribe*. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his *clan/tribe* who are like us in faith, we would have stoned you, as you are not among us of a great status!

²⁴⁵³ The word “رَجَمَ” has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (*someone*) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

²⁴⁵⁴ The word “رَهِطٌ” = “*rahit*” has several meanings among them and relevant here is “*clan, three or less than nine*!”

²⁴⁵⁵ The word “إِتَّخَذَ” from “إِتَّخَاذٌ” which is “إِفْتَعَالٌ” for “الْإِتَّخَاذُ” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere *taking*!

²⁴⁵⁶ The word “وَرَاءَ” means: (1) “الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَ يَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.” (2) “الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْإِكْمَةِ.” (3) “بَعْدَ الْوَلَدِ” So, here (2) seems to apply!

²⁴⁵⁷ The word “ظَهْرِيَّ” means *trivial* or *of little significance, value or measure*, thus relegating Him to the back! Thus, Prophet *Shuaib* was reproaching and reprimanding his people for taking and making Allah “إِظْهَرِيَّ”

98. [He] precedes his people The *Qeyamatey's*^w (Judgment's) Day^x so brought them [be] (to) The Fire^w; and wretched the *werdo*²⁴⁵⁸ (incomers), the *manroodo* (place they were led to).
يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ
النَّارَ وَيَسْأَلُ أَوْرَدَ الْمَوْرُودِ ﴿٩٨﴾
99. And (had been) followed they^z in this-she^y (by) a curse^w and The *Qeyamatey's*^w (Judgment's) Day^x wretched the subvention the *marfoodo* (that which had been subventioned).
وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ
الْقِيَمَةِ يَسْأَلُ الرَّفْدُ الْمَرْفُودَ
100. *Tha'leka* (he-that-afar-it/that) (is) of an'ba'e²⁴⁵⁹ (significant-and-availing-news)^x of the villages^w [We] narrate it^{x2460} on you^g of it^w a stander²⁴⁶¹ and (of it^w) *hasseedon* (that which is: harvested/ruined by time).
ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ
عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾
101. And not *dha'lamana*²⁴⁶² (We wronged) them [and,] but *dhalama*²⁴⁶³ (they^z wronged to) their selves^w; then not enriched-she^{y2464} a'n (off) them their deities, which^u they^z invoke of lesser than Allah of a thing, *lamma* (when/whence) came your^t Lord's command; and not augmented them other than *tat'beeben* (bane/-discomfiture).
وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا
أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ
آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ
وَمَا زَادَهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾
102. And like *tha'leka* (he-afar-it/that) your^t Lord's take *edha* (when/then) [He] took the villages^w while it^w (was) *dha'lematon*^w (injustice-doer-she^y); verily His take (is) painful, severe.
وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ
الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Verily in *tha'leka* (he-afar-it/that) (is) an *Aya'tan* (miracle/sign/proof) for whom^p [he] feared/knew²⁴⁶⁵ the Hereafter's torment; *tha'leka* (is) a day *majmo'on* (had been gathered from here and there) for it^x the man-kind, and *tha'leka* (is) a day^x *mashhoodon*²⁴⁶⁶ (day being witnessed by the multitudes).
إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ
عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ
مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ
مَشْهُودٌ ﴿١٠٣﴾
104. And not [We] delay it^{x2467} except for *ajalen*²⁴⁶⁸ (term-limit) *ma'adooden* (that which is countable).
وَمَا تَوْخِظُوهَ إِلَّا لِأَجَلٍ مَعْدُودٍ ﴿١٠٤﴾
105. Day *ya'atee*^x (betides/eventuates)^x not speaks a self^w except by His leave, then of them a misfortunate²⁴⁶⁹ and a fortunate.
يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ
فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. So as-to whom^r *shogo*²⁴⁷⁰ (had received misfortune) they^z surely (are) in The Fire^w for them in it^w a *zafeeron* (hard inhaling) and a *sha'beegon* (hard exhaling).
فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ
فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

²⁴⁵⁸ The word *werdo*=“ورْد” has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'an recitation or supplications.

²⁴⁵⁹ See the *Lexicon* attached to this Translation for “naba'al”

²⁴⁶⁰ The “هـ” in “نقصه” refers to the “matter” or the “news” stated in the immediately aforementioned *Ayah*!

²⁴⁶¹ That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state!

²⁴⁶² See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “اظلم”= “wronger!”

²⁴⁶³ Ibid!

²⁴⁶⁴ The word “أغنى” in “أغنت” has double meanings: (1) enriched, (2) sufficed! But “enriched” includes sufficed and not vice versa! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task! Hence “enriched” is superior!

²⁴⁶⁵ The word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See *اللسان*!

²⁴⁶⁶ The word “mashhood”= “مشهود” is an objective noun for which there is no English equivalent!

²⁴⁶⁷ The pronoun “هـ” in “تؤخره” refers to the “day” in the preceding *Ayah*, and “day” is masculine in Arabic, so its reference is rendered in the masculine by the superscript^x over the it^x!

²⁴⁶⁸ The word “الأجل” means term-limit, see *اللسان*!

²⁴⁶⁹ The word “شقياً” is a noun and an adjective for which there is no English equivalent, the adjective word “misfortunate” making it “misfortunate”=“إشقياً” And by similar analogy for the word “سعيد”= “fortunate!”

107. Immortals they ^z (are) init ^w when ^o / whatever ²⁴⁷¹ bided-she ^y (constantly unchanging) the Heavens ^w and the Earth ^w except whatever ²⁴⁷² willed your ^t Lord; verily your ^t Lord (is) Fa'aalon ²⁴⁷³ (stalwart Doer) for what [He] wants.	خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ﴿٤٧﴾
108. And as to whom ^t (had been) fortunated they ^z then in the Paradise ^w immortals they ^z (are) in it ^w when ^o / - whatever bided-she ^y the Heavens ^w and the Earth ^w except whatever willed your ^t Lord, a giving other than majdhoodben (that which had been severed/ fragmented).	وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّحْذُوزٍ ﴿٤٨﴾
109. So let-not tako ²⁴⁷⁴ (be [you ^s]) in a dubitancy ²⁴⁷⁵ of what worship these; not worship they ^z except like what worship their fathers of before; and verily We (are) surely fulfillers ²⁴⁷⁶ (for) them their lot other than manqoossen ²⁴⁷⁷ (that which is abated/ diminished).	فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيحَتِهِمْ غَيْرَ مَنْقُوصٍ ﴿٤٩﴾
110. And laqad (verily, already and affirmatively) aa'tayna (We accorded/ gave) Mosa (Moses) the book ^x then (had been) differed in it ^x ; and lawla (had it not been for) a word ^w preceded ^w from your ^t Lord, surely (would have been) judged/ finished ²⁴⁷⁸ among them; and verily they, surely (are) in a doubt of it ^x / him ²⁴⁷⁹ suspect ²⁴⁸⁰ .	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٥٠﴾
111. And verily each lamma (except) ²⁴⁸¹ assuredly ²⁴⁸² fulfills ²⁴⁸³ (for) them your ^t Lord their works; verily He (is) by what they ^z work Proficient.	وَإِنْ كَلَّا لَمَا يُؤْفِقُ رَبُّكَ أَعْمَالَهُمْ إِنَّهُمْ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿٥١﴾
112. So istaqim (let-see straightening) [you ^s] like what (had been) commanded you ^s and who ^p [he] repented with you ^s ; and let-not tyrannize you ^z verily He (is) by what you ^z work Basseeron (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).	فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٥٢﴾
113. And let-not tarkano ²⁴⁸⁴ (you ^t : incline/ trust and have self satisfaction) to whom ^t dbalamo ²⁴⁸⁵ (they ^z wronged);	وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ

²⁴⁷⁰ Here again, in English there is no way to directly say “شَقُوا” per se; as there is no verb for misfortune or its synonyms or words that carry its meaning! So we resort to indirect ways to convey the idea, hence: “received misfortune” which is a noun prefixed by a verb rendering the action of this noun!

²⁴⁷¹ See the Lexicon attached to this Translation regarding whatever!

²⁴⁷² The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See إعراب القرآن، لمحمود صافي

²⁴⁷³ The word “فعال” is in the intensive form, so to intensify “doer,” the word “stalwart” is used.

²⁴⁷⁴ Tako=ta'kon, shortened for resoluteness and assertiveness.

²⁴⁷⁵ The word “مرية” strictly linguistically speaking, is “الشك والجدال” See التاج، والهادي، واللسان، Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself!

²⁴⁷⁶ For the word “وفى” in “لموفوهم” see footnote 2398 below for explanation!

²⁴⁷⁷ The word “manqoos” = “منقوص” is an objective, singular, masculine noun, meaning that which is not abated!

²⁴⁷⁸ That is immediately hastened for them their dues by way of reward or punishment, each accordingly!

²⁴⁷⁹ The pronoun “هـ” in “منه” could refer to the book of Moses or to Moses himself! See إعراب القرآن، لمحمود صافي

²⁴⁸⁰ The word “مريب” here is “تعت” = “adjective,” hence “suspect!” See إعراب القرآن، لمحمود صافي However, the word “suspect” could fit for a noun or an adjective!

²⁴⁸¹ The particle “إن” = “ناسخة” = annuler/negator, see إعراب القرآن، لمحمود صافي. The particle “لما” has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: “but” See القرطبي ومغني اللبيب

²⁴⁸² The “ل” in “اليوفينهم” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly!”

²⁴⁸³ The word “يوفي” in “ليوفينهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it!

then (*shall*) touch/betides you^b The Fire^w; and not for you^z of lesser than Allah of *an'leyaa*²⁴⁸⁶ (*guardians-/allies*); after-wards not (*to be*) succored you^z.

114. And *aqem*²⁴⁸⁷ (*let-/you s| up/sustain the prescribed obligations of*) the Prayer^w (*at*) both the day's ends and *zulafan*²⁴⁸⁸ (*early-portions*) of the night; verily the *hasana'tey*^w (*good-deeds*)^w undo they^y the *sayye-a'tey*^w (*misdeeds*)^w; *tha'leka* (*be-afar-it/that*) (*is*) a remembrance^{w2489} for the rememberers^x.

115. And *issber* (*let-hold on patiently [you s|]*) so verily Allah wastes not remuneration (*of*) the benefactors.

116. So *lawla* (*why have not*) [*was*] of the generations of before you^z remnants' possessors, they^z forbid *a'n* (*regarding*) the corruption in the Earth^w except a few of whom^p We delivered of them; and *ettaba'a* (*[he] closely-followed*) who^r *dhalamo*²⁴⁹⁰ (*they z wronged*) what (*had been*) luxuriated they^z in it^x and they^z were criminals.

117. And not [*was*] your^t Lord to perish the villages^w by an injustice while its^w folks (*are*) menders/reformers.

118. And had willed your^t Lord, surely He (*could have*) made the mankind an *Ummatan*^w (*nation/ community*)^w one^{w2491} and (*would*) not cease they^z *mukhtalefeena*²⁴⁹² (*they who are different/ differing*).

119. Except whom^p your^t Lord *ra'hema*²⁴⁹³ (*[He] mercy-gave*) and for *tha'leka* (*be-afar-it/that*) [*He*] created them; and concluded-she^y your^t Lord's word^w surely [*I*] assuredly²⁴⁹⁴ fill Hell^w of the Jinn and the mankind wholes.

120. And each [*We*] narrate on you^g of the messengers' *an'ba'e*^{x2495} (*significant-and-availing-news*)^x what [*We*] firm

النَّارَ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِّنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾

وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفَا
مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ذَلِكَ ذِكْرَى
لِّلذَّكَرِينَ ﴿١١٥﴾

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿١١٦﴾

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ
أُولُوا بَقِيَّةَ يَهُودٍ عَنِ الْفَسَادِ
فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَجْبَيْنَا
مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا
أُتِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى
بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٨﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً
وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ
﴿١١٩﴾

إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ
خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ ﴿١٢٠﴾

وَكُلًّا نَقُصُّ عَلَيْكَ مِّنْ أَنْبَاءِ
الرُّسُلِ مَا تَنَبَّأَ بِهِ فُؤَادُكَ

²⁴⁸⁴ The word “رَكَن” in “تركنوا” simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one or group!

²⁴⁸⁵ See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged!”

²⁴⁸⁶ The word “أولياء” could also mean, among them: protector, friend!

²⁴⁸⁷ That is you^s up/sustain/maintain all the rituals necessary!

²⁴⁸⁸ The word “زلفاً” is plural of “زلفة,” meaning “الطائفة من أول الليل” = “early portions of the night!” See *اللسان*! Other scholars said “زلفة” means part of the night near the daylight!

²⁴⁸⁹ The word “ذكرى” is “remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you to assuredly forget then sit not, after remembrance” (S6: 68).

²⁴⁹⁰ See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged!”

²⁴⁹¹ The word “واحدة” is an *epithet* (نعت) for *ummah*, which is a feminine in Arabic, hence a “she-one!”

²⁴⁹² The word “مختلفين” = “mukhtalefeen,” is plural, masculine, subjective noun, meaning: they who are different!

²⁴⁹³ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *Your^t had Lord mercied,*” which cannot be said in correct English, as there is no such word as “mercied!”

²⁴⁹⁴ The “ل” in “لأملأن” is a juratory “ل”= “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly!”

²⁴⁹⁵ See the *Lexicon* attached to this Translation for “naba’al”

by it^x your^t *foaa'da* (*keen-preoccupation of the heart*); and came(*to*)you^g in this^w the right^x and an exhortation^{w2496} and a reminiscence^w/remembrance^w for the believers.

وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢١﴾

121. And let-say [*you*^s] for whom^r not believe they^z: let-work you^z on yourⁿ status verily we (*are*) workers.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا
عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢٢﴾

122. And let-wait you^z verily we are *mntadheroona* (*waiting our selves*).

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٣﴾

123. And for Allah (*is the*) invisible (*of*) the Heavens^w and the Earth^w and to Him (*to be*) returned the matter^x all (*of*) it^x; so let-worship Him [*you*^s] and let-trust on Him [*you*^s]; and not your^t Lord (*is*) surely neglector *amma*(*regarding*) what you^z work.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ
وَالِيهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ
وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ
عَمَّا تَعْمَلُونَ ﴿١٢٤﴾

2410 The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: *exhortation* or *admonition*!